

# THE SAINT MARK'S LION

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An Unofficial Newsletter of S. Mark's Parish,  
Denver, Colorado for Members only

## A Sermon on the Feast of S. Chad of Lichfield

*On God's Judgment  
against Sinners*

THE REV. JOHN MASON  
NEALE, D.D.

*Sermons on the Black Letter Days or Minor  
Festivals of the Church of England, (London:  
Joseph Masters, 1872. 3rd edition)*

"And all Israel shall hear and fear: and shall  
do no more any such wickedness as this is  
among you." – Deuteronomy XIII. 11.

**T**HIS day is remarkable for giving us one of the  
few examples where God has been pleased,  
in these later times and in this country, to  
stretch out His arm miraculously in defence of His  
Church. If we are now called to remember the blessed  
departure of a saint to glory, so we are to tremble at  
the fearful death of one of GOD's enemies.

First, let me tell you the story. Chad, a very holy  
man, was Bishop of Lichfield about twelve hundred  
years ago. When he went to his rest, he left the mem-  
ory of his good deeds behind him; – and therefore it  
came to pass, that when they built a cathedral in that

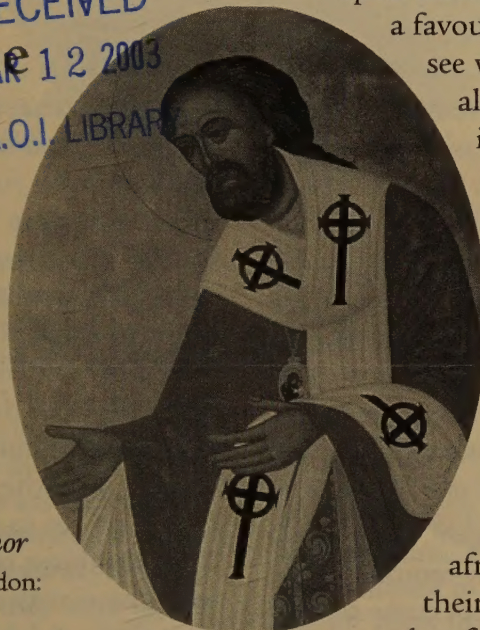
city, they called it after his name, – S. Chad's cathe-  
dral. So it stood on for many hundred years.

At last came the time when many wicked men  
rose up against their lawful king, Charles the First,  
and against the Church of England. They hated the  
Prayer Book, – they hated all things that were to the  
glory of God in His service, – they hated all churches,  
– but above all things they hated cathedrals, as being  
richer and more beautiful than the others. One of  
the chief men of that party was called Lord Brooke,  
and he lived in that part of the country where Lich-  
field cathedral stands.

Accordingly, when the war broke out, he made  
a vow that he would not leave one stone standing  
upon another in S. Chad's church. And it was  
a favourite wish of his that he might live to  
see with his own eyes the destruction of  
all the cathedrals in England. Accord-  
ingly he gathered a troop of men to-  
gether, and marched towards Lich-  
field. The night before he reached  
the place, that is, the night of the  
first of March, two hundred and  
nine years ago, he ordered his  
chaplain to pray that GOD would  
give him a sign whether the work  
on which he went were pleasing to  
Him or not.

The men of Lichfield were greatly  
afraid and distressed. They knew that  
their walls were weak, and they them-  
selves few in number, and the enemy strong;  
– and they knew what Lord Brooke had vowed  
to do to their holy and beautiful house, where their  
fathers had worshipped GOD for so many hundred  
years, and where they themselves had been baptized,  
and had prayed, and had been fed with the Body and  
Blood of CHRIST. The cathedral being strong, they de-  
termined to hold it out to the last; – and accordingly  
a number of soldiers were sent to defend it.

Next day, – that is, as on to-day, – Lord Brooke  
and his soldiers appeared before the place. On S.  
Chad's Day he was determined to assault S. Chad's  
church. Accordingly, as he was about to give the or-  
ders to begin the attack, and his army were all around  
him on one side and on the other, he stood forth in  
the midst, and with a loud voice began to make again  
the same prayer that he had made before. "I beseech  
Thee, O LORD," he said, "to give me a sign, whether





the work that we are going about be pleasing to Thee; whether it be Thy will that mine eyes should behold this house of Baal," – so he wickedly called the cathedral, – "cast down to the ground."

GOD heard his prayer. There stood among others on the great middle tower of the cathedral, a man who was deaf and dumb from his birth. This man resting his gun on the battlement, took aim at Lord Brooke, who had just finished his prayer. The others tried to hinder him from firing: – a gun, they said, could not carry so far, – much less could it do any harm at that distance. But, however, fire he would; and GOD directed the bullet. Lord Brooke, when he began his prayer, had raised the upper part of his helmet, so as to uncover his forehead. Just as he said *Amen*, the deaf and dumb man pulled the trigger. The bullet entered at Lord Brooke's eye; and stretched him dead on the ground. He had asked for a sign, and GOD gave it him. He had asked for a sign, and he had such a sign as he is like to be known by as long as English history is read. The bullet was guided to such a distance as good soldiers thought it impossible for it to reach: it found out the only part of his body which was not armed; and it entered at the eye by which he had hoped to see the destruction of all cathedrals.

It is a fearful thing to fall into the hands of the living GOD. And now, then, it is our place to beware lest we fall into the like condemnation. If we allow sin to reign in those bodies which are temples of the HOLY GHOST, GOD's vengeance may not come so suddenly on us as it did on this miserable man, – but it will be as certain, and it will be as fearful. We may not be marked to all ages with such a sign of GOD's punishment as Lord Brooke: but how shall we be the better for that, if, for our sins in the body, we are condemned to the worm that cannot die, and the fire that never shall be quenched? The use of speaking of such examples of GOD's vengeance is told us in the text, – "*All Israel shall hear and fear, and shall do no more such wickedness as this is among you.*"

But now let me go on to tell you what became after all of this church of S. Chad. Although Lord Brooke was slain, his soldiers took it; and though they did not destroy it, they hurt it very much, and for sixteen years it lay almost in ruins. Then the Church was again restored to this country, and a most holy man, – his name was John Hacket, – was appointed Bishop of Lichfield. The cathedral had been turned

into a stable; heaps of filth and rubbish blocked it up, and it seemed almost hopeless to try to restore it again. But on the first morning, the Bishop set out for the building with his servants, and ordered his carriage horses to be brought also. And there they all laboured, day after day. All the money that came from his bishopric the bishop gave to the restoration of his church. He said, as David did of old, "*I will not come within the tabernacle of mine house, nor climb up into my bed; I will not suffer mine eyes to sleep, nor mine eyelids to slumber, neither the temples of my head to take any rest: until I find out a place for the temple of the LORD, an habitation for the mighty GOD of Jacob.*" And at last, exactly one thousand years after S. Chad's death, he had the joy of consecrating his church again, and so it stands to this day.

Now all this story ought to be a comfort to us. It shows us that "*the LORD's arm is not shortened, that it cannot save, neither His ear heavy, that it cannot hear.*" It teaches us the fulness of meaning in which we may take the collect for this week: "*Stretch forth the right hand of Thy Majesty to be our defence against all our enemies.*" We say the words – and yet how little we think what the prayer is! The right hand of GOD's Majesty! Why, how can we dare to be afraid of all that men or evil spirits can do, if that be on our side? The strongest forms of language too – not only the right hand of GOD, but the right hand of His Majesty, – that is, His power in its most glorious and fearful form. And, thinking of that, how can I end better than with the words of S. Paul: "*If GOD be for us, who can be against us? I am persuaded*" – he does not, you see, speak rashly, as it were, he has thought it over, and made up his mind – "*I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of GOD which is in CHRIST JESUS our LORD.*"

To Him, with the FATHER, and the HOLY GHOST, be ascribed all honour and glory, for ever and ever. Amen. §

Many thanks to Project Canterbury for the text of this sermon  
(<http://justus.anglican.org/resources/pc>)



# "Miserable Offenders"

*An Interpretation of Prayer Book Language*

C. S. LEWIS

ONE of the advantages of having a written and printed service, is that it enables you to see when people's feelings and thoughts have changed. When people begin to find the words of our service difficult to join in, that is of course a sign that we do not feel about those things exactly as our ancestors. Many people have, as their immediate reaction to that situation the simple remedy – "Well, change the words" – which would be very sensible if you knew that we are right and our ancestors were wrong. It is always at least worth while to find out who it is that is wrong.

The Lenten season is devoted especially to what the theologians call contrition, and so every day in Lent a prayer is said in which we ask God to give us "contrite hearts."<sup>1</sup> Contrite, as you know, is a word translated from Latin, meaning crushed or pulverized. Now modern people complain that there is too much of that note in our Prayer Book. They do not wish their hearts to be pulverized, and they do not feel that they can sincerely say that they are "miserable offenders."<sup>2</sup> I once knew a regular churchgoer who never repeated the words, "the burden of them (i.e. his sins) is intolerable,"<sup>3</sup> because he did not feel that they were intolerable. But he was not understanding the words. I think the Prayer Book is very seldom talking primarily about our feelings; that is (I think) the first mistake we're apt to make about these words "we are miserable offenders." I do not think whether we are feeling miserable or not matters. I think it is using the word miserable in the old sense – meaning an object of pity. That a person can be a proper object of pity when he is not feeling miserable, you can easily understand if you imagine yourself looking down from a height on two crowded express trains that are traveling towards one another along the same line at 60 miles an hour. You can see that in forty seconds there will be a head-on collision. I think it would be very natural to say about the passengers of these trains, that they were objects of pity. This would not mean that they felt miserable themselves; but they would certainly be proper objects of pity. I think that is the sense in which to take the word 'miserable.' The Prayer Book does not mean that we should feel miserable but that if we could see things

from a sufficient height above we should all realize that we are in fact proper objects of pity.

As to the other one, about the burden of our sins being intolerable it might be clearer if we said 'unbearable', because that still has two meanings you say 'I cannot bear it', when you mean it gives you great pain, but you also say 'That bridge will not bear that truck' – not meaning 'That bridge will feel pain', but 'if that truck goes on to it, it will break and not be a bridge any longer, but a mass of rubble.' I wonder if that is what the Prayer Book means; that, whether we feel miserable or not, and however we feel, there is on each of us a load which, if nothing is done about it, will in fact break us, will send us from this world to whatever happens afterwards, not as souls but as broken souls.

But are we really to believe that on each of us there lies something which if not taken off us, will in fact break us? It is very difficult. No man has any natural knowledge of his own inner state and I think that at the beginning we probably find it much easier to understand and believe this about other people than about ourselves. I wonder, would I be safe in guessing that every second person has in his life a terrible problem, conditioned by some other person; either someone you work for, or someone who works for you, either someone among your friends or your relations, or actually someone in your own house, who is making, and has for years made, your life very much more difficult than it need be? – someone who has that fatal flaw in his character, on which again and again all your efforts have been wrecked, someone whose fatal laziness or jealousy or intolerable temper, or the fact that he never tells the truth, or the fact that he will always backbite and bear tales, or whatever the fatal flaw may be, which, whether it breaks him or not, will certainly break you.

There are two stages, I think, in one's approach to this problem. One begins by thinking that if only something external happened; if only after the war you could get a better job, if only you could get a new house or if only your mother-in-law or daughter-in-law was no longer living with you; if something like that happened, then things would really be better. But after a certain age you no longer think that, because you know for a fact, that even if all this happened, your husband would still be sulky and self-centered, your wife jealous or extravagant, or your employer a bully, or someone whom you employ and cannot dispense with, a cheat.





You know, that if the war ended and you had a better job and a new house, and your mother-in-law or your daughter-in-law no longer lived with you, there would still be that final flaw in "so and so's" character.

Perhaps in one's misery, one lets out to an intimate friend a little of what the real trouble is, and your intimate friend says, "Why do you not speak to him or her? Why not have the matter out? They really cannot be as bad as you think." But you say to yourself "Oh! He doesn't know," for of course you have tried again and again to have the matter out, and you know by bitter experience that it will not do the slightest good. You have tried it so often, and you know that any attempt to have it out will only produce either a scene or a total failure of understanding; or, perhaps worst of all, the other person will be kind and equable, and entirely agree with you, and promise to be different. And then in twenty-four hours everything will be exactly the same as it always has been!

Supposing you are not mistaken, misled by your own anger or something of that sort. Supposing you are fairly near the truth, then you are in one sense getting a glimpse of what God must see all the time, because in a certain sense He's up against these people. He is up against their problem as you are. He also has made excellent plans; He has also again and again done His part, by sending into the world prophets and wise men and at last Himself, His own Son. Again and again His plans too have been shipwrecked by that fatal flaw in people's character. And no doubt He sees much more clearly than we do; but even we can see in the case of other people, that unless something is done about their load it will break them. We can see that under the influence of nagging jealousy, or possessive selfishness, their character is day by day ceasing to be human.

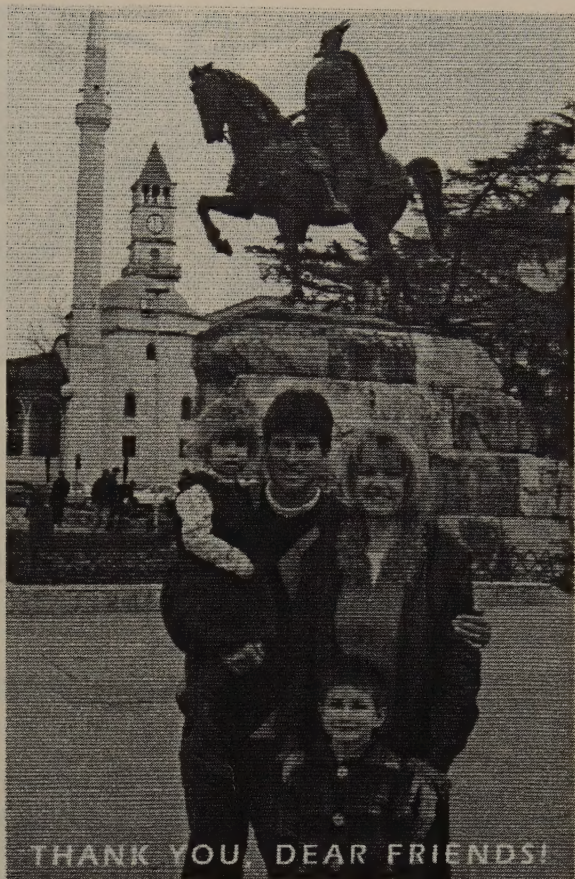
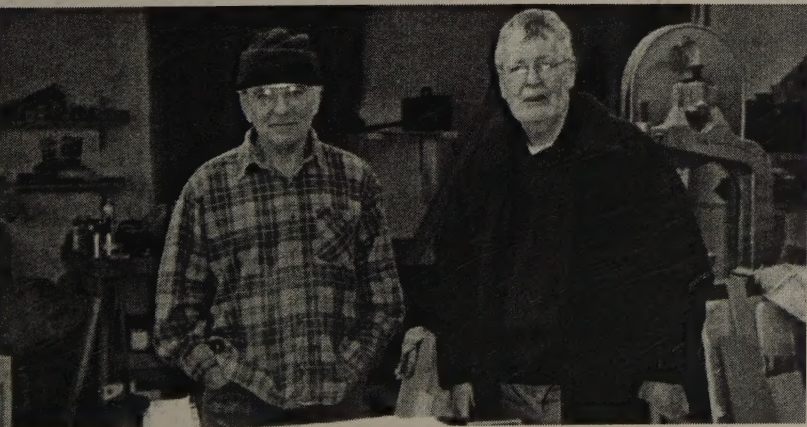
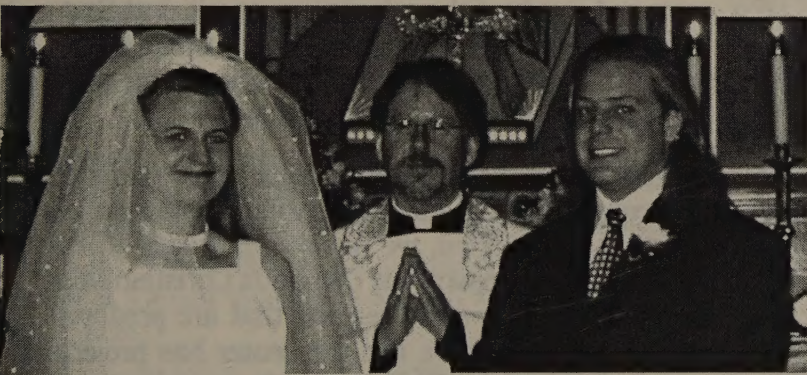
Now take a step further. When God looks into your office, or parish, or school, or hospital, or factory, or home, He sees all these people like that, and of course, sees one more, the one whom you do not see. For we may be quite certain that, just as in other people, there is something on which our best endeavors have again and again been shipwrecked, so in us there is something quite equally fatal, on which their endeavors have again and again been shipwrecked. If we are beginners in the Christian life we have nothing to make the fatal flaw clear to ourselves. Does the person with a smelly breath know it smells? Or does the Club bore know he is a bore? Is there a single man or woman who believes himself or herself to be a bore or temperamentally jealous? Yet the world is pretty well sprinkled with bores and jealous people. If we are like that, everyone else will know it before we do. You ask why your friends have not told you about it. But what if they have? They may

have tried again and again; but on every occasion, we thought they were being queer, that they were in a bad temper, or simply mistaken. They have tried again and again, and have probably now given it up.

What should be done about it? What is the good of my talking about the fatal flaw if one does not know about it? I think the first step is to get down to the flaws which one does know. I am speaking to Christians. Many of you, no doubt, are very far ahead of me in the Christian way. It is not for me to decide whether you should confess your sins to a priest or not . . . but if you do not, you should at least make a list on a piece of paper, and make a serious act of penance about each one of them. There is something about the mere words, you know, provided you avoid two dangers, either of sensational exaggeration – trying to work things up and make melodramatic sins out of small matters – or the opposite danger of slurring things over. It is essential to use the plain, simple old-fashioned words that you would use about anyone else. I mean words like theft, or fornication, or hatred, instead of "I did not mean to be dishonest," or "I was only a boy then," or "I lost my temper." I think that this steady facing of what one does know and bringing it before God, without excuses, and seriously asking for Forgiveness and Grace, and resolving as far as in one lies to do better, is the only way in which we can ever begin to know the fatal thing which is always there, and preventing us from becoming perfectly just to our wife or husband, or being a better employer or employee. If this process is gone through, I do not doubt that most of us will come to understand and to share these old words like "contrite", "miserable" and "intolerable".

Does that sound very gloomy? Does Christianity encourage morbid introspection? The alternative is much more morbid. Those who do not think about their own sins make up for it by thinking incessantly about the sins of others. It is healthier to think of one's own. It is the reverse of morbid. It is not even, in the long run, very gloomy. A serious attempt to repent and really to know one's own sins is in the long run a lightening and relieving process. Of course, there is bound to be a first dismay and often terror and later great pain, yet that is much less in the long run than the anguish of a mass of unrepented and unexamined sins, lurking the background of our minds. It is the difference between the pain of the tooth about which you should go to the dentist, and the simple straightforward pain which you know is getting less and less every moment when you have had the tooth out. §





**Top left** – Our newest confirmation class (from L to R): Jordanna & Vincent Brechtel, Kathy Pigford, and Debbie & Rik Vaughn.

**Top right** – Orthodox missionaries to Albania, Nathan & Lynette Hoppe with daughter Katherine and son Tristan, standing in front of the statue of Albanian national hero Skanderbeg, who, in the XV century, battled the Turks for 25 years, checking their further advancement into Europe. The Mosque of Ethem Bay appears in the background. The Hoppe's write: *"Thank you for your generous gift to our work. God bless you! We hope to stop by Saint Mark's sometime this fall as we will be passing through your area."*

**Third from bottom** – Ms. Kimberly Finger and Dr. Daniel Crawford, newly engaged. The happy couple have offered many hours of proof-reading and proof-chanting to Lancelot Andrewes Press (Glendale, CO.) as a selfless gift to all those who offer the singing of Psalms in the Divine Office to the glory of God Almighty.

**Second from bottom** – The newly married Mr. and Mrs. Dean Lickteig with Fr. Connely.

**Bottom** – Herb Nutter with our own Prof. Dr. Raymond P. Tripp, in Vermont, discussing plans for the construction of our new altar railing.





## Orthodox churches reviving missionary tradition around the world

Tuesday, January 07, 2003

By Ann Rodgers-Melnick,

*Pittsburgh Post-Gazette* Staff Writer

As many of the world's 250 million Orthodox celebrate Christmas today, Orthodoxy is beginning to reclaim its long, but nearly forgotten, heritage as a missionary faith. While vastly outnumbered by Protestants and Catholics on the mission field, Orthodox missionaries from the United States serve from Guatemala to India. There is a thriving Orthodox mission in Indonesia. And Romania, itself the focus of Orthodox mission efforts, has sent missionaries to the Holy Land. "There has been a definite resurgence in missions," said the Rev. John Chakos, pastor of Holy Cross Greek Orthodox Church in Mt. Lebanon and a board member of the Orthodox Christian Mission Center for 16 years.

The Rev. Martin Ritsi, 43, is now executive director of that center in St. Augustine, Fla., which is supported by all of the ethnic Orthodox jurisdictions in the United States. But two decades ago, after he renewed his faith and felt called to the mission field, his church didn't know where to send him. "At the time there was no mission center. We weren't sending missionaries," Ritsi said. "But my wife and I had learned about places in the world where there was no clergy and no church around the corner. Our hearts were touched to go and offer ourselves where the need was great. That interest had been in our hearts forever. I'm sure that God put it there."

In 1985 the Greek Orthodox Archdiocese started the mission center. In 1987 Ritsi became its second missionary. In 1994 the Standing Conference of Canonical Orthodox Bishops in the Americas adopted it as a pan-Orthodox project. It has a modest \$1 million annual budget. But during four years under Ritsi, full-time missionaries have more than tripled from six to 21 and the short-term volunteers from 50 to 150 per year. The goal is 100 full-time missionaries by 2010. By comparison, while there are generally believed to be just over 2 million Orthodox in the United States, the Assemblies of God with about 2.5 million members send 1,800 missionaries overseas.

Orthodoxy shares with Catholicism an early missionary history that includes St. Paul in Asia Minor and southern Europe and St. Cyril and Methodius in Eastern Europe. The 15th century conquest of Constantinople by the Ottoman Turks stopped much of the missionary work, but Russia continued to send missionaries until the 20th century, when the communist revolution suppressed nearly all church activities.

"Our history is of spreading the gospel. We stopped because of political and physical circumstances. As soon as those lifted, we turned right back to it," Ritsi said. The goal of the Orthodox Christian Mission Center is to serve regions that are predominantly non-Christian. But the center has projects in predominantly Christian nations with severe needs, such as Honduras and Romania, Ritsi said.

Requests for missionaries often come from native people who have discovered Orthodoxy through study of early Christianity, Chakos said. It often has more appeal than Catholicism or Protestantism, because there was no association between Orthodoxy and modern colonialism in the Third World, he said.



# The Power of Prayer

## *An Account of the Western Orthodox Benedictine d'Alleray Priory of Paris*

By Serge Bolshakoff

EDITORIAL NOTE — *This article was originally published by the Church Times, July 21, 1961, and it was reprinted in The Word Magazine of the Antiochian Archdiocese, in February of 1962. Dom Chambault went to his eternal rest on May 3, 1963, and the Priory, unfortunately, is no longer in existence.*

IN PARIS, in a narrow and rather noisy street near the Vaugirard Metro station, there is a humble-looking house, 26 rue d'Alleray. This simple house, however, receives many visitors. People come to it from all over Paris and elsewhere for healing by prayer. They are sent by the clergy as well as by specialists when all other means fail. The majority of visitors are afflicted with mental and nervous troubles.

I have visited this house several times. The front door opens on to a quiet and restful hall. The small chapel, where healing services take place, is nearby. Many votive candles and lamps burn there. The chapel is small, humble, unpretentious, but it has a peculiar atmosphere of rest and hopefulness. Behind the house is a charming small garden. Although the house is situated in a noisy and thickly populated district, it is very quiet.

This small house always reminds me of a very different place - the grandiose Benedictine Abbey of Silos in Spain. That great abbey rises up in the sunburnt and parched plains of Old Castile. In the heat and glaring sunshine, dust and thirst afflict the traveler. In the abbey, especially in its patio, surrounded with one of the most celebrated cloisters in the world, it is fresh, pleasant, restful. Fountains throw their water amidst the brilliant greenery and flowers. Birds sing. The abbey is like an interior castle of the soul. Outside there is the world - passion, sin, unhappiness: while within the soul of a mystic there is a radiant joy and peace because God is there.

The small house in the rue d'Alleray, like Silos, is an oasis of peace and joy in the heart of a great capital where souls suffer from the troubles, sins and unhappiness usual to big cities. Moreover it, too, is a Benedictine establishment. It is the Priory of the Orthodox Benedictines of the Western rite and comes under the jurisdiction of the Russian Patriarchate. A parish is attached to the Priory. There are now a few Orthodox congregations of the Western rite in Poland, France and even Italy. Originally they formed small, independent congregations vaguely called Old Catholic, Evangelical Catholic and so on. There are many such groups, both in Europe and in America. Their history is usually complicated and often quite long.



In the past a number of such groups approached the Orthodox Church authorities with a request to be received into the Orthodox Church. In some instances their request was granted. The petitioners agreed to accept the Orthodox faith and the Byzantine rite. There are several Orthodox parishes of this type in America and a flourishing Orthodox Church in East Africa, mostly in Uganda. A few congregations were allowed to continue using the Western rite. The Russian Synod permitted the use of the Roman Mass with a few changes as far back as 1870. The d'Alleray Use was sanctioned by the Moscow Synod in the thirties.

Fr. Denis Chambault, Superior of d'Alleray Priory and originally a journalist, became an acknowledged healer about fifteen years ago by assisting the late Fr. Joseph Cirel, who possessed a remarkable healing power. There is nothing esoteric or peculiar about the healing services in the chapel. The ordinary prayers prescribed by the Latin rite are used. The gift of healing is indeed a charisma, but it is given to people according to their faith. Nothing more is needed. Fr. Chambault is a quiet, retiring but friendly man in his sixties.

Generally those who want to use a healing service make an appointment with him. The healing service is preceded by a long talk with the patient. There may be several talks. The Orthodox patients usually make their confession, though it is not required from the rest. In due course the healing service takes place in the chapel.

The results are often astonishing, and the number of visitors is growing all the time. There are, of course, no fees, although those healed usually make a thanksgiving donation. The experience of the Priory shows plainly the astonishing healing power of prayer. Our contemporaries neglect to use this power because our faith is weak. None can possess healing power unless he has faith which moves mountains.

The d'Alleray Priory, besides being a healing centre and administering a parish, also works for promoting Christian unity through prayer and literature. It produces regular bulletins in French and English. The Fathers of the Priory speak English as well as French. The Priory is a most unusual place, and a talk with Fr. Chambault is in itself an experience. §



*The Fellowship of St. Dunstan & Lancelot Andrewes Press offer a one day Conference:*

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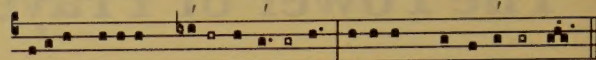
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Psalms 66 (65) *Jubilare Deo, omnis terra* Tone I B 3



**B**E joyful in • God all ye lands; \* sing praises unto the honour of  
his Name, make his praise • to be glor-i-ous.

2 Say unto God O how wonderful art • thou in thy works! \*  
through the greatness of thy power shall thine enemies bow • down unto  
thee.

3 For all the • world shall worship thee, \* sing of • thee and praise  
thy Name.

4 O come hither and be-hold the works of God; \* how wonderful  
he is in his doing toward the • children of men.

5 He turn-ed the • sea into dry land \* so that they went through  
the water on foot, there did • we rejoice thereof.

6 He ruleth with his power for ever; † his eyes be-hold the  
nations: \* and such as will not believe shall not be able • to exalt them-  
selves.

7 O praise our • God ye peoples \* and make the voice of his • praise  
to be heard;

8 Who • holdeth our soul in life; \* and suffereth • not our feet to  
slip.

9 For thou O • God hast prov-ed us; \* thou also hast tri-ed us like  
as sil-ver is tri-ed.

10 Thou broughtest us • into the snare; \* and laidest trou-ble upon  
our loins.

11 Thou sufferedst men to ride • over our heads; \* we went through  
fire and water and thou broughtest us out in-to a wealthy place.

12 I will go into thine house with burnt-offerings, † and will • pay  
thee my vows, \* which I promis-ed with my lips and spake with my  
mouth when I • was in trouble.

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# MARCH ANNO DOMINI 2003

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>Please take note that <b>Wednesday Evensong</b> will be held in the beautiful Evans Chapel on the University of Denver Campus, at 5:00 PM. A class on the book <i>Orthodox Spirituality</i> (Vlachos) takes place every Saturday (except the last of the month) at 10 AM. Also, take note that the <b>Orthodox Benedictine Society of S. Dunstan</b> (Oblates) continues to meet on the last Saturday of each month at 10 AM for Matins, silence, holy reading, discussion and fellowship.</p>						<b>1</b> S. DAVID OF WALES Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 5 PM
<b>2</b> <b>SEXAGESIMA</b> [S. Chad, B.C.] Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	<b>3</b> <i>Feria</i>	<b>4</b> <i>Feria</i>	<b>5</b> <i>Feria</i> [Requiem] Matins, 6:30 AM Mass, 7:00 AM DU Evensong, 5 PM	<b>6</b> Ss. Perpetua & Felicitas, Mm. Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	<b>7</b> <i>Feria</i> [Holy Cross] Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	<b>8</b> <i>Feria</i> [Our Lady] Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 5 PM
<b>9</b> <b>QUINQUAGESIMA</b> Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	<b>10</b> 40 Holy Mm. of Sebaste  Retreat at S. Catherine's Parish, 10 - 2:30	<b>11</b> <i>Feria</i>  No Shrove Tuesday supper (see below)	<b>12</b> <b>ASH WEDNESDAY</b> [S. Gregory the Great] Matins, 6:30 AM Mass I, 7:00 AM Mass II, 12:00 noon Mass III, 7:00 PM DU Evensong, 5 PM	<b>13</b> <i>Lenten Feria</i> Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	<b>14</b> <i>Lenten Feria</i> Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM  Supper & Stations, 6:30 PM	<b>15</b> <i>Lenten Feria</i> Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 5 PM
<b>16</b> <b>LENT I</b> Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	<b>17</b> S. Patrick of Ireland, B.C.	<b>18</b> S. Edward, K.M. [S. Cyril of Jerusalem]	<b>19</b> <b>S. JOSEPH</b> [Ember Wednesday] Matins, 7 AM Mass, 7:30 AM DU Evensong, 5 PM	<b>20</b> S. Cuthbert of Lindisfarne, B.C. Matins, 7 AM Mass, 7:30 AM Evensong, 5 PM	<b>21</b> <b>REPOSE OF S. BENEDICT</b> [Ember Friday] Matins, 7 AM Mass, 7:30 AM Evensong, 5 PM Supper & Stations, 6:30	<b>22</b> Ember Saturday Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 5 PM
<b>23</b> <b>LENT II</b> Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	<b>24</b> S. Gabriel the Archangel	<b>25</b> <b>ANNUNCIATION OF S. MARY THE VIRGIN</b>  Evensong, 6:00 PM Mass, 7:00 PM	<b>26</b> <i>Lenten Feria</i> Matins, 7 AM Mass, 7:30 AM DU Evensong, 5 PM	<b>27</b> S. John the Damascene Matins, 7 AM Mass, 7:30 AM Evensong, 5 PM	<b>28</b> <i>Lenten Feria</i> Matins, 7 AM Mass, 7:30 AM Evensong, 5 PM Supper & Stations, 6:30 PM	<b>29</b> <i>Lenten Feria</i> Latin Mass, 9 AM Matins, 10 AM Oblates Class Evensong, 5 PM
<b>30</b> <b>LENT III</b> Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	<p><b>Saint Catherine's</b> Greek Orthodox Parish in Greenwood Village is holding a <b>Lenten retreat</b> on "Clean Monday," the first day of Byzantine Lent, <b>10th March</b>, from <b>10 AM to 2:30 PM</b>. More opportunities for pious Lenten activities may be found <b>every Friday of Lent at Saint Mark's</b>, with a <b>Lenten supper at 6:30 PM</b> followed by the <b>Stations of the Cross at 7:30 PM</b>. Please note that there will be <b>no Shrove Tuesday</b> supper this year, as the Vestry has decided to host one of the Friday Lenten suppers.</p>					



We invite you to meet Kathy Pigford, who was recently Chrismated on February 2nd !

Even before she joined St. Mark's Parish, Kathy started singing in our choir. Music is one of her loves; reading is another, and so is her family. She has two sons and two daughters and eight grandchildren with the 9th one on the way.

A native Denverite, Kathy attended Whittier Elementary, Cole Junior High School, and Manual High School. She was raised in the Catholic Church until she married and then became a Protestant. She says she was a nominal Christian until 1976, at which time she had the definite experience of feeling the presence of the Lord. She has been seeking His presence ever since then.

Another one of Kathy's loves is cooking. She has been cooking not only for her family and friends, but also Kathy worked for 12 years as a Food Service Manager in the Cherry Creek School District. For five years Kathy was the Special Events Coordinator at Calvary Temple Church and for three years at Heritage Christian Center. In these jobs she did all the special dinners, banquets, and weddings, working directly for the pastor. In addition, she taught women's groups and youth groups.

Now Kathy's full time work is at Metropolitan Homes, a company that builds upper-end maintenance-free communities. Kathy is the receptionist. She also handles the escrow accounts and processes sales contracts.

Roz, Matushka Deborah, and I were the first people in St. Mark's to meet Kathy when we all were attending a talk given by Fr. Peter Gilquist at St. Augustine's one Saturday afternoon. We felt an immediate connection and of course invited her to visit St. Mark's, since Kathy was seeking a church home.

Kathy shares why she chose St. Mark's: "A true highlight in my life has been the beautiful way God called me to St. Mark's. What I found is a group of people who are not afraid to love. I am finding God again, my faith again through the discipline and fundamentals, and His love through the people at St. Mark's. When people come up to me and introduce themselves,



it is healing me from previous years when I was in church and felt totally alone."

We welcome Kathy who brings her warm enthusiasm to each of us. - Paula Perron

## The LION

1405 South Vine Street  
Denver, CO 80210

Address correction requested



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See also [www.AndrewesPress.com](http://www.AndrewesPress.com) for ordering :  
**St. Dunstan's Plainsong Psalter** and the **Commentary on the Psalms**.

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